

must go beyond what he thinks are his limits, he must err in order to be right, and that can sometimes lead to accidents. On a bigger scale, choreographers, working out new steps, sometimes demand dangerous things from dancers. But no matter what the field of investigation, it is far more instructive to err than to hit upon a thing straightaway, without ever knowing why.

Thus, and yes, I do believe this, one must to some extent take this on, while knowing one's limits; in any event, in choreography there will always be both sides, the author and the dancer. A choreographer cannot ask from a dancer what he cannot do.

EIR: Whatever do you see in Balanchine, my old enemy?

De la Caffinière: Unless he himself feel that emotion while performing a work, I do not think a dancer can convey it. That state of emotion arises in me when I dance Balanchine, whom I consider to be a turning point in the history of ballet. What I love in him is his study of the extreme, without ever there being exaggeration, and his study of calculated loss of balance. He sought another means of conveying emotion through movement, and found it.

Of course, and such is often the case with Bournonville as well, some of Balanchine's movements are dangerous. Each in their own way, these two choreographers are both extreme. Be that as it may, I think the best way to understand and dance Balanchine, is to understand the French school, that is, Bournonville.

Other choreographers interest me, people who would perhaps not be with us had Balanchine not opened the door; I like the originality and creative spirit of Jiry Killian, or William Forsythe, for the same reasons I like Balanchine, to whom Forsythe is, in my opinion, the successor. But I have also had the good luck to dance James Sutherland [dancer and choreographer, currently at the Ballet of the Hessen State Theater, Wiesbaden], a yet-unknown author, who has brought me a great deal in my art, and whose works I find to be on the highest level.

EIR: What do you think of the state of your profession today?

De la Caffinière: As for classical dancing, the teaching of it is often not what it should be. I can accept a number of styles, but the academism of the French school should be universal. Bournonville's works do allow, and will allow, those dancers willing to look closely into them, no matter what the school they themselves come from, to understand a great deal, and by their own volition, of what is classical dance.

As for contemporary dance, I am most interested in it, and thanks to the few but good choreographers who do exist, it is doing well. As a dancer, I will always be open in the mind to new authors and new ideas, otherwise men of ability will never be found out.

'Multi-culturalism' is to destroy education

by Carlos Méndez and Cynthia Rush

The United States isn't the only country in which neo-malthusian Satanists are out to brainwash schoolchildren under the guise of "educational reform." Throughout Ibero-America, entities such as the United Nations Educational, Scientific, and Cultural Organization (Unesco), the Organization of American States (OAS), the U.S. Agency for International Development (AID), the World Bank, and numerous non-governmental organizations have been engaged, often for many years, in dismantling traditional education and replacing it with what they call more "relevant" multi-cultural programs which take into account ethnic and even geographical differences.

These reforms amount to outright racism and cultural relativism, inculcated under the pretext of eliminating allegedly "authoritarian" tendencies. The aim is not only to create the ignorant and docile labor force demanded by foreign usurers, but to extirpate the continent's Spanish-language, Catholic heritage. They are designed above all to reverse the evangelization process launched in the 16th century, through which Ibero-America's Indian populations were assimilated into the more advanced western European culture introduced by Spain, and were exposed to the concepts of universal history. Today, many of these reforms are taking place under cover of "non-discriminatory" programs whose real purpose is to brainwash students into thinking that their identity is really ethnically determined.

The Inter-American Dialogue (IAD), the Washington think tank which runs the Clinton administration's policy for Ibero-America, recently made known its intention to make "educational reform" in Ibero-America a key focus of its future work. Such reforms are coherent with the liberal free trade and drug legalization policies the Dialogue backs.

De-schooling in Bolivia

Take the case of Bolivia. New President Gonzalo Sánchez de Lozada, a member of the IAD, announced shortly after taking office in early August that he would completely overhaul the country's educational system, which one former education minister has labeled "repressive" and discriminatory. The Lima daily *Expreso* reported on Aug. 8 that in order to create a curriculum that meets the educational needs of

used by Unesco in Ibero-America

children in rural zones, the Bolivian government had been working with the United Nations International Children's Emergency Fund (Unicef) to elaborate a new project with the help of Colombian and Peruvian teachers. Known as the "beginning educational curriculum for children in rural areas between the ages of four and six," the program reportedly reflects the government's "new educational philosophy" and will begin next year.

The program asserts that "in the face of a *western-urban* curriculum structure, which confronts the child with unknown linguistic codes, different patterns of behavior, and merely informative content, the idea is to promote an intercultural and bilingual education. This means . . . teaching the child in his own language, and introducing Spanish *orally* as a second language" (emphasis added).

This program assumes that Indian children aren't capable of comprehending "complex" urban culture, and encourages them to stick to their backward Indian ways. This is the same philosophy defended by Leon Trahtemberg, of the Peruvian chapter of B'nai B'rith, who has worked to systematically eradicate Hispanic cultural values from the country's public school curriculum, and who violently attacked the 500th anniversary of the evangelization of America, calling it "500 years of looting."

Indigenism as a weapon

On July 4, the *Houston Chronicle* published an article by Donna Lee Van Cott, director of the IAD's indigenous affairs division, headlined "Indian Power Helping Democracy Take Hold in the Hemisphere." Van Cott argued that the continent's indigenous movement should be used to promote bankers' interests inside Ibero-American governments. She particularly points to the case of Bolivia, where the new Vice President Víctor Hugo Cárdenas in an Aymará Indian who is "a viable ally for a white millionaire mining baron," Sánchez de Lozada.

Van Cott claims that Cárdenas was elected thanks to the "massive Indian mobilizations that tore through neighboring Ecuador in the summer of 1990. . . . Since that time, Indian-based peasant and union organizations have stepped up protests, with 40,000 attending anti-quincentenary demonstra-

tions in La Paz."

The target of all these demonstrations was the celebration of the 500th anniversary of the Christian evangelization and the continent's Spanish heritage. In his inauguration speech Aug. 6, Cárdenas, who is a teacher and leader of the Tupac Katari Revolutionary Liberation Movement (MRTKL), spoke in Spanish, Quechua, Aymará, and Guaraní, afterward affirming that after 500 years, Bolivians would work to transform "exclusion and marginalization into inclusion and democracy."

"Indigenism" serves yet another purpose. The focus on "ethnicity" is coherent with the genocidal plans of the International Monetary Fund (IMF), the World Bank, and the IAD—plans which Sánchez de Lozada fully shares. As industry minister in 1985, Sánchez implemented the economic shock program designed by Harvard punk economist Jeffrey Sachs which destroyed the economy, threw hundreds of thousands of state sector employees out of work, and plunged 97% of the population into misery. Even now, Sánchez defends this austerity program, arguing that it wasn't the cause of Bolivia's misery, since misery existed before then. Now, he adds, "at least there's misery with stability."

Worse, together with savage austerity, Sánchez de Lozada proposes legalizing the drug trade. At the end of June, he stated that when he took office, he would officially propose this. For some time, the Inter-American Dialogue has called for the "selective" legalization of drugs. The IAD has also suggested that drug-producing nations use the revenues from the trade to pay their foreign debt.

ADL subversion in Peru

In Peru, under the aegis of B'nai B'rith, similar efforts are under way to eliminate "western," "urban" influences in education. Claiming to defend Indian culture, local B'nai B'rith representative Leon Trahtemberg has been demanding an educational reform which eradicates all signs of Judeo-Christian values. Echoing Trahtemberg's arguments, *Expresso* complained in October 1992 that Peru's "civic calendar is filled with holidays and celebrations which marginalize the Indian: On Independence Day, homage is paid to white heroes; on Language Day, Cervantes and the glories of the Spanish language are remembered, and on religious holidays, ethnically white figures are presented speaking Spanish. . . . To Peruvianize national education means to 'peasantize' and 'Indianize' it, recognizing their values and identity. . . . Cultural pluralism . . . and the characteristics of each community must be respected. . . . as well as the right of children to use their native language, and to use their own 'cultural knowledge.' "

Trahtemberg has collaborated with Peruvian psychoanalyst Max Hernández, who also attacks the Christian values underlying Hispanic culture. Hernández, who studied at the Tavistock Institute in London, a center for psychological warfare directed by British intelligence, is a key operative

in the networks which actually created the narco-terrorist Shining Path, and which seek to submerge Peru in the same type of ethnic genocide now taking place in former Yugoslavia. The Serbian psychoanalysts directing genocide in the Balkans were likewise trained at Tavistock.

Behind all the verbiage about protecting Indian culture lies Trahtemberg's real concern. At a conference in 1992 he stated, "It has been found that uneducated [Indian] women have an average of seven children, while women with higher education have an average of three . . . Thus, to invest in education of illiterate or poorly educated women not only guarantees better birth control, it allows for better care for the children." Thus, for Trahtemberg, the aim of education is not to *increase* potential population density through economic development, but to cut the population in absolute terms, depriving the nation of its real source of potential wealth. As for his cynical promise of "better care for the children," it should be noted that children's living conditions have grown worse wherever such malthusian programs have been implemented with a vengeance.

'All men are *not* created equal'

Most of the educational reform programs now under way in Ibero-America are guided by the comments of Juan Carlos Tedesco, director of Unesco's international education office. In an interview published July 29 in the Buenos Aires daily *Clarín*, Tedesco argued that the big problem in Ibero-American education was homogeneity: "The same thing was offered to everyone." This type of approach, he insisted, led to discrimination and disrespect for "diversity." Given the structure of today's business community, he added, real knowledge isn't so important. What counts is teamwork and "internal solidarity."

In Colombia, the "New School" program, strongly backed by Unicef, is based on the Unesco formula. Begun in 1978, and now established in over 28,000 rural communities, the program is organized strictly around a child's role in his community. According to literature published to celebrate the program's 15th anniversary, "if the New School is located in Caldas, discussion will focus on coffee, while in a municipality of Meta, the topic will be rice." As the program's national coordinator Hernando Galvez said in a training seminar, the teacher has been transformed into a promoter of the students' knowledge, "for whom the method of chalk, blackboard, and language has been tossed into history." The teacher is now a "guide" who must "reflect on the socio-cultural conditions of the community in which he works, the parents' expectations, and the topics of most interest to his students."

The New School maintains that it is the student, not the teacher, who has the last word. "There were too many years in which the student remained seated, with his hands on his head or on an open notebook, with his attention always focused on the teacher. The latter talked and talked while the



Children at a Unicef-sponsored program in El Alto de La Paz, Bolivia. If new President Sánchez de Lozada gets his way, they'll be "educated" only as slave laborers on legalized drug-producing plantations.

student took notes and waited for the teacher to dictate or write on the blackboard. . . . It was the teacher who had the last word. No longer. The teacher 'dictates less' and listens more to his students." The teacher no longer tries to implement a particular study plan, but rather "follows the student's pace of learning, because this is the philosophy of flexible promotion."

This philosophy is also Leon Trahtemberg's. He affirms that "knowledge is not in the program, the textbook or the teacher's words, but rather it is the result of the intellectual and psychic interaction between the teacher and student."

The New School program also encourages profiling of families, their educational levels, jobs, attitudes, health, etc. To encourage children's rebellion against parents, Unicef encourages the New School program to focus on "the rights of children" and "reconceptualizing the male-female relationship," among others topics. Unesco invited representatives of Colombia's Education Ministry to attend the World Education Conference in Bangkok, Thailand in 1990 to present the New School model there. "The invitation came thanks to the fact that the World Bank chose the New School program as one of the three most important models internationally of Basic Rural Education," program literature explains. Another 24 teachers were invited by the AID to travel to the United States in September 1990 to "share experiences" with American educators. Program literature explains that "countries with similar social and educational characteristics have become interested in learning about the program and identifying strategies which make its application viable."